

THE CHRISTIAN CENTURY

Vol. XXXIII

January 27, 1916

Number 4

What Now Hinders Unity?

Editorial

The Men and Millions Movement

By A. E. Cory and R. H. Miller

JAN 29 1916

CHICAGO

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THE CHRISTIAN CENTURY

PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST
IN THE INTEREST OF THE KINGDOM OF GOD

Expirations—The date on the wrapper shows the month and year to which subscription is paid. List is revised monthly. Change of date on wrapper is a receipt for remittance on subscription account.

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Remittances—Should be sent by draft or money order payable to The Disciples Publication Society. If local check is sent add ten cents for exchange charged us by Chicago banks.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office, Chicago, Illinois, Under Act of March 3, 1879.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII

JANUARY 27, 1916

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What Now Hinders Unity?

IMMERSION-BAPTISM AND THE HISTORIC EPISCOPATE—THESE ARE THE TWO POINTS AT WHICH THE PROGRAM OF CHRISTIAN UNITY RUBS.

They are the outstanding, if not the only remaining, obstacles in the way of union, where union is earnestly desired. This is not to say that all now remaining to be done is to solve these two problems and we will have union. Far from it. What clogs the wheels of union more even than conscientious differences over doctrines and practices is the sheer sodden inertia of denominationalism. Property is involved; personal leadership is involved; pride is involved; a clannish-tempered sectarian press is involved; ignorance, and lack of vision and desire are involved. All these make up the fundamental problem of Christian unity.

But where the passion for unity has been born, where the vision has been vouchsafed, where insight into the will of Christ is not blurred by property interests or personalities or a press whose very life depends upon the preservation of the clan spirit, there the problem revolves mainly around the two questions of status involved in the dogmas of immersion-baptism and Episcopal ordination.

The question of creed is not any longer insurmountable. The great evangelical denominations are getting along practically nowadays without the use of human creeds.

The question of name is rapidly solving itself. The pride of name is relaxing. Federation has been rich with suggestion at this point. "The Federal Council of Churches of Christ in America" is a title in which much of the pride of sectarian names is being sunk.

The question of open or close communion has lost its sharpness in the last one hundred years. Close communion, while not formally established, was in the time of Thomas Campbell the common practice of most sects. Today it survives in the Baptist denomination alone, and then only in the less progressive communities.

The question of ritual, it is now seen, presents no great difficulty. Even the Episcopal church tends to freely grant the right of the local congregation to adopt its own type of service without prejudicing its relation to its sister congregations.

♦ ♦

Thus the mists are clearing away.

But as they lift, two institutions stand out in the pathway of unity, holding within themselves the conscientious convictions of their respective partisans.

One of these, the historic Episcopate, concerns itself with the status of the ministry. The other, immersion-baptism, concerns itself with the status of church membership.

The immersionist bodies raise the question of membership status by refusing to receive into their churches those Christians who have been baptized by some other mode than immersion.

The Episcopalian communion raises the question of ministerial status in its dogma of apostolic succession, refusing to acknowledge as a minister of the Church of Christ one

who has not been ordained within this line of apostolic succession.

These two institutions, resting upon the basis of dogmas, are the rubbing places of all the plans for union that have been as yet devised.

There can be no union so long as one party to the union invalidates by its teaching and practice the status of the ministry of the other participants in the union.

Much less can a union be attained while one section of the Church refuses to give full and complete recognition of the churchly status, as well as the Christian character, of the membership of other sections of the Church.

Evidences multiply that in the coming World Conference on Faith and Order, to be held at the close of the war, the question of clerical ordination will be a central theme of discussion. It is now plain that, leaving Roman and Greek Catholicism out of account, the Episcopal communion will insist upon its episcopacy as essential to Church unity.

Those of us who are democrats in religion as well as in politics, have our minds pretty well made up on the issue which will thus be precipitated. But it will do no harm to study meanwhile as carefully as we may the claims and considerations put forward by Episcopacy for itself.

♦ ♦

With respect to the use of the dogma of immersion-baptism in such a way as to put a sectarian limitation upon the churches that practice it, the Disciples and Baptists are now undertaking a re-examination of their traditional procedure. One after another leading congregations of the Baptist faith are taking down the barriers that shut out those whom Christ has received into his Church. Recently the great Fountain St. Baptist church, of Grand Rapids, Mich., adopted the practice of Christian unity in its local congregation.

Earnest men and broad-visioned congregations among the Disciples of Christ are today facing this question with troubled hearts.

The problem disturbs Disciples more acutely than it disturbs Baptists because Baptists do not have the same feeling for Christian unity that Disciples have. Baptists have never questioned their right to be a separate and exclusive sect. They accept frankly the denominational order of the Church. It has never occurred to them as a body that the denominational order is wrong and that it is wrong to be a denomination.

Therefore Baptists, as a whole, are not disturbed with a sense of inconsistency in confining their fellowship to those only who were immersed at baptism.

But in the case of Disciples the passion for unity is the root out of which this movement has grown. They cannot admit their right to practice anything whatever that makes them a separate sect, that excludes from them any one whom Christ has received into his Church.

Therefore, Disciples are troubled not only with a sense of inconsistency, but of wrong-doing, when they perceive

(Continued on page 7.)

The Men and Millions Movement

With a Recital of Some of its Achievements.

BY A. E. CORY AND R. H. MILLER.

THE Men and Millions Movement is just entering upon the most important phase of its development. The offer of R. A. Long of Kansas City, Missouri, to give one million dollars on condition that five million three hundred thousand additional be raised in individual pledges of five hundred dollars or more was a challenge to the whole brotherhood to undertake a monumental task. The success of the Million Dollar Campaign for Foreign Missions had demonstrated both the ability and willingness of the Disciples of Christ to do great things for the enlargement of the kingdom. The Christian men who make up the Business Men's Commission of the movement, and others in various sections of America who were enlisted in the Million Dollar Campaign began to study the situation of all the interests represented by the Christian church. Individual study and various campaigns had convinced a great number of men and women in the churches that the time was at hand for a great forward movement which should include every interest of the brotherhood. Unity which had proven so splendidly effective in faith would be equally effective in work. That the minds and hearts of men and women were prepared for a great united campaign which should seek the enlargement of all the organized activities of the Disciples of Christ, has been manifested in the approval given the Men and Millions Movement on every hand.

HOW THE MOVEMENT HAS BEEN RECEIVED.

It has not been regarded as extraneous or self-seeking. The societies and colleges have been unwaveringly loyal to every article of agreement and have worked together in perfect unity. The movement has been received by pastors and congregations with great cordiality. The district "set-up" conferences have been attended by large groups of representatives of the churches, and these have borne testimony to the value of the conferences to all the work of the church. The movement has become, in a very significant way, a ministry to the local church. The teams visiting the churches have given sympathetic consideration to local problems and strengthened all departments of church activity through a co-ordination of the whole task. The fellowship of team and pastor during the local campaign has been mutually helpful. The team has magnified the evangelism of stewardship in money and life, and brought to pastor and people the great demonstration of prevailing prayer. The churches have not been exploited for the movement, but in every case there has been the fellowship of mutual interest by which spiritual values have been exchanged for gifts of money and men.

There has been a lack in understanding of the relation of the church to the whole task. The cities have been cultivated and informed through numerous educational agencies and visitations, but the smaller and more remote places have had few opportunities of knowledge and stimulus. These churches have been troubled because of unequal emphasis placed on the various offerings, and have eagerly sought instruc-

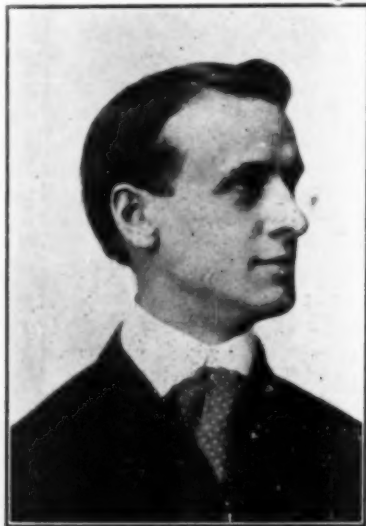
tion and help in arranging budgets more nearly representative of all the interests of the kingdom.

THE EDUCATIONAL WORK OF THE MOVEMENT.

Some of the best meetings held have been those in which members of the team and pastors and Official Boards have frankly discussed the business of the church as related to the local work and the world task. The educational work of the movement cannot be easily tabulated, but it far exceeds even the great results obtained in money and volunteers. Larger regular offerings for the local work and missions, the devel-

winter and spring of 1914. \$500,000 was secured in pledges. The work was splendidly launched in Texas. Churches and individuals responded generously to give the movement its initial impulse. Kentucky received the movement for a period following the Atlanta Convention. The country had not yet recovered from the panic following the outbreak of war in Europe, and the campaign operated under most difficult conditions. But the churches visited received the teams cordially and responded heroically. Only a few of the centers were visited. A total of \$110,000 was subscribed.

The Every Member Canvass was presented in the churches. The Life Call



Secretaries A. E. Cory and R. H. Miller, of the Men and Millions Movement.

oped sense of stewardship in individuals, and the more frequent consecration of life to the ministry and missionary service will register how needful and effective has been this work of agitation and instruction. The Men and Millions Movement then is a movement and not a campaign. Above and beyond the stated objects is the great service to the brotherhood in this hour when it is emerging as a world force and inviting obligations and receiving attention as never before.

The woes of the world are testing the faith of men. A great obligation lies upon the church in America and vast opportunities invite the Disciples to go forward. The movement is a testimony to faith and a promise to accept opportunity and fulfill obligation. Not only has the movement called out large pledges of money and many volunteers for the fields, but resources of wealth and talent have been released in the local church itself. Pastors have testified to the beneficial effects following visitation of the team which indicates that the movement has been a real evangelism among the churches.

RESULTS UP TO DATE.

Four states have been visited by the movement: Texas, Kentucky, Illinois and Missouri. The work has been completed in Texas and Illinois only. The campaign was conducted in Texas in the

was put forth in churches, schools and colleges. Eighty-seven Life Cards were signed, seven volunteers for foreign missions were secured, and sixteen indicated their purpose to enter the Christian ministry. The spirit of sacrifice and heroism endowed both the churches and the representatives of the movement.

As the campaign entered Kentucky many doubts and fears were expressed of the advisability of continuing the work under such difficult and unpromising conditions. But the work in the state both justified and stimulated faith. Sacrificial giving, heroic enlistment of life, and marvelous answers to prayer testified the approval of God and men. The Kentucky campaign tested and co-ordinated the movement.

The campaign in Illinois began January 12, 1915, at Decatur. One hundred and fifty places were visited by the teams. Everywhere both pastors and congregations gave the movement most cordial reception. The total amount of pledges received was \$385,000; 735 Life Cards were signed, 39 persons volunteered for the foreign field.

The Missouri campaign was opened in Sedalia, September 15. Three districts have been visited with the result in signed pledges of \$250,000. In Missouri, as in other states canvassed, there are individuals who in the follow up work will undoubtedly enlist in the movement for large sums.

In Missouri, Life meetings were held in all the churches visited, and in many schools and colleges. Six hundred and sixteen persons signed Declaration Cards, forty-four enrolled as volunteers. Five hundred and fourteen high-school pupils expressed intention of entering college for preparation for Christian service.

THE THREEFOLD AIM.

Under the increasing pressure of the world task and the growing sense of unity in all Christian work the movement has, during the past year, experienced an equalizing of emphasis upon the threefold aims. The practical test of the campaign has proven the essential interrelation of the three ideals: To secure \$6,000,000 in personal gifts for missions, education, and benevolence; to enlist a thousand workers for the fields at home and abroad; to introduce the Every Member Canvass in every church. "Useless each without the other."

The counsels of the Louisville and Toronto Conventions, and the Business Men's Commission have been justified in experience under this powerful triumvirate of purposes. The aim of \$6,300,000 in personal gifts has been an outstanding appeal to this generation of Christians of all brotherhoods. It has aroused the churches; it has quickened the consciences of men; it has been a mighty demonstration of faith and vitality; it has wrought a revival of works; it has given multitudes of Disciples a new sense of fellowship with the Lord; it has stimulated interest and investment in every field of Christian enterprise; it has promoted unity; and it has provoked emulation.

Men and women who had been giving in hundreds give under the movement by the thousands. The whole level of individual giving has been lifted. Many who have been generous givers in the past and who have made generous provision for the separate societies, express their interest by large gifts to the united task because of what it means even aside from direct benefit to the societies involved. There has been pledged \$3,150,000 to be paid on or before December 1, 1921.

In each church visited the Every Member Canvass has been presented in detail by a conference with pastor and members of the Official Board. These meetings have been among the most effective held. In them the whole question of local and missionary support has been discussed. The conferences have discovered that there is need in the majority of churches of education in the fundamentals of sound finance.

A "STANDARD PLAN."

At Sedalia, in September a Conference of State Secretaries and District Superintendents from ten states was held. A standard plan for presentation of the Every Member Canvass was developed and steps taken for its effective introduction into every church in the states represented.

Reports from these states and the churches visited by the teams of the movement indicate that the canvass is being carried through with satisfaction and success. We hope that in a few years the standard plan shall be universally adopted in the churches and be the means of solving the problems of local and missionary finance.

In every church and school visited, carefully selected groups of young people have listened to the appeal for a thousand workers. The world as a field of

opportunity has been portrayed; various forms of Christian service set forth; illustrations of unselfishness and heroism from the lives of missionaries have been given; the necessity for thorough preparation emphasized and the call for the best issued. The aim of the movement is "one thousand workers," carefully chosen, adequately prepared, thoroughly equipped and sent forth to the needy fields. While the main object is to secure this thousand, a valuable by-product of the campaign will be tens of thousands of young people aroused to make preparation for definite forms of Christian service. This intensive and extensive campaign means to produce a better trained and more thoroughly equipped and devoted generation of Christians for the whole task of the church.

A card of declaration prepared for use in meetings in the churches with young people of the high-school grade contains a pledge to study the world fields with reference to opportunities for life investment, to pray and study the Word and consult Christian friends to learn what form of service to undertake and to prepare in a Christian college for the Christian vocation.

Under this pledge thousands of young people have recorded their purpose to dedicate their lives to Christ, and to secure the best possible training for his service.

The influence of these meetings with young people has already been registered in increased attendance at Christian colleges within the fields covered by the campaign.

"LIFE MEETINGS."

The call for the enlistment of life has done much to break down the un-Christian prejudice of Christian parents which has opposed the purpose of children to serve as ministers and missionaries. The claims of Christ and the world's need have come with new significance to hundreds of Christian homes where he now abides in more real and comforting presence because of the dedication of children to his cause. The family altar has been restored both for worship and sacrifice.

Life meetings conducted in the colleges and universities have issued the direct appeal for volunteers. These meetings have been unparalleled in spiritual power. The call for supreme and final decisions has changed the lives of hundreds of young men and women and put new motives into Christian education. In connection with all college meetings, personal interviews have been held with scores of students. In the colleges volunteers have been secured among the "honor" students. Teachers and professors have offered themselves to foreign service. The ministry of Christ has been exalted. The most thorough preparation for the best equipped life has been urged upon those who would serve him. Thousands who will not enter the ministry or go to the "far fields" will have a new conception of Christian service. The great challenge will give direction to Bible teaching and study, and lead Christian faith to more definite and adequate expression in the local church.

A very significant and gratifying development has been in the contribution the movement has been able to make to similar undertakings in other brotherhoods. Others have undertaken to raise larger sums of money than \$6,300,000, but for the first time the whole task of a great brotherhood of Christians has been closely correlated and lifted at one time.

THE MOVEMENT AND THE GREATER CHRISTIAN WORLD.

The dominant note of unity has caught the attention of the Christian world. Everywhere it has been interpreted as an expression of, and contribution to Christian unity as well as a sincere and worthy endeavor to accomplish the whole task of the church. The comprehensive aim, the appeal to individuals, the spirit of prayer, the equal emphasis on the calls for money and life, the consideration of the problems of the local church, the bigness and completeness of the task have attracted comment and imitation.

World conditions have caused the campaign to be conducted under heart-breaking strain. A movement which began in prayer and made foolish the wisdom of men has proceeded in successive victories, "not by might nor by power but by my spirit."

During the year 1916 the movement will visit a group of the great cities of America. It will be the crucial and deciding effort of the whole campaign.

"God is able."

The secretaries ask that Disciples everywhere give themselves to strong intercession, that the work of the year may receive from the great head of the church the endowment of grace and power and the plain leading of his spirit which shall result in a great outpouring of money and life. May the testimony of the Disciples in this time of doubt and distress bear to the whole world a conviction of our loyalty to Christ and our devotion to his kingdom.

REMARKS ABOUT KINGS.

(God said, "I am tired of kings."—Emerson.)

God said, "I am tired of kings,"
But that was a long while ago;
And meantime man said, "No—
I like their looks in their robes and
rings."

So he crowned a few more,
And they went on playing the game as
before,
Fighting and spoiling things.

Man said, "I am tired of kings,
Sons of the robber chiefs of yore;
They make me pay for their lust and
their war;
I am the puppet, they pull the strings;
The blood of my heart is the wine they
drink.
I will govern myself for a while, I think,
And see what that brings."

Then God, who made the first remark,
smiled in the dark.

—Henry van Dyke.

CHRIST, THE FOUNDATION.

Two young men were arguing about Christianity. "But I have studied in Germany," said the one who didn't believe. "And I have been in Korea," returned the one who did believe. The world may criticize and hack away at the Christian's faith, but they only weary their own tongues and dull their own knives, for he still has a foundation which they have not, and they know it.

"Let the man who has the blues take a map and census table of the world, and estimate how many millions there are who would gladly exchange lots with him, and let him begin on some practicable plan to do all the good he can to as many as he can, and he will soon forget to be despondent."



EDITORIAL

A PERSONAL WORD FROM THE EDITOR

DURING the next several months while I am in attendance at the Panama Congress and the Regional Conferences in the capital cities of South America the responsibilities of the editorial department of *The Christian Century* will be carried by Dr. Willett, contributing editor. Rev. Orvis F. Jordan, whose department, *The Larger Christian World*, gives this paper a distinctive character among religious journals, will continue his contributions, and Mr. Thomas C. Clark, the office editor, will as usual, edit the Disciples' Table Talk and manage the making up of the paper.

The sense of hazard that an editor might feel in leaving his work for so long a journey is quite impossible to entertain when one's work is resting in hands so competent and generous as these. I cannot take my leave without assuring these co-workers in advance, in the presence of all our readers, of my confidence and appreciation.

It is quite impossible, too, for me to repress the prompting to publicly acknowledge the fund that has been made up with which to finance my long and necessarily expensive journey. In writing of it, President Charles T. Paul, of the College of Missions, regretted that there was no central organization among us Disciples to underwrite the expenses of a mission such as that I have been appointed to undertake. I am sure, however, that no central treasury's appropriation of a fund could have stirred my heart so profoundly as has the sheaf of personal gifts sent for this purpose to President Paul and which he has just forwarded to me. From all parts of the country these checks have come. My sense of gratitude is overwhelming. There are no words that I can say that satisfy in any degree the gratitude I feel for the gifts and the words of Godspeed that have accompanied them. My response must be, at last, in terms of the quality of service I may be able to render the great cause which they and I, as well as all readers of *The Christian Century*, share together.

The amount of editorial labor attaching to the office to which I have been appointed will not preclude me, I wish our readers to understand, from writing regularly and often to *The Christian Century* concerning the remarkable experiences that are in store for those who are privileged, as I am, to attend the series of conferences which will inevitably mark a new era in the Christian activities of the Western Hemisphere.

CHARLES CLAYTON MORRISON.

CONGREGATIONALISTS AND DISCIPLES

CONSIDERATION of plans for closer relations between the Disciples of Christ and the Congregationalists have been much discussed of late both in the press of the two bodies and in representative gatherings.

It is natural that there should be two strongly contrasted views regarding the practicability of co-operation, if not union. It is usually the case that the first discussions of any such theme elicit both types of sentiment.

The first is that of the men who believe such an effort should be made and urge it with enthusiasm. They are likely to consider the most progressive elements in both denominations and to feel that such obstacles as are met can be surmounted easily.

On the other hand there is a much larger body of people who regard themselves as practical, and who are impressed by the difficulties which unquestionably lie in the way of such an effort. They know something of the radical difference between the two bodies in history, doctrine, practice and temper, and are not easily persuaded that union is possible.

We believe both of these attitudes to be partly right and partly wrong, and that between them there lies not only the mood of frank recognition of difficulties, but also of earnest desire that something should be done and resolute determination to make the effort.

The differences between Disciples and Congregationalists are many and cannot be ignored. Yet they are no greater than those between different groups of Disciples, or for that matter, of Congregationalists. In the fundamentals of Christian belief and practice the two bodies are closer together than either of them is to any other Christian body. In origin and doctrinal inheritance the Congregationalists are closely related to the Presbyterians, but in many other regards, the most important of which are church organization and government, the two bodies are some distance apart. In many regards the Disciples and the Baptists are closer together. At one time they were actually united for a brief period, and there seems no good reason why they should not once more come into vital union. Yet in most other particulars than the practice of baptism they are really less closely relatable than Disciples and Congregationalists.

The single feature which seems to make close relations with Congregationalists impracticable is this same matter of immersion, and at first the difficulty seems insuperable. It is not conceivable that the Disciples will abandon the practice of immersion, nor ought they so to do. On the other hand it is just as unlikely that the Congregationalists will adopt immersion as their form of baptism. But between these two positions there are practicable methods of co-operation and union. Congregationalists practice immersion when it is desired by the candidate. Many Congregationalists are favorable to the substitution of some form of infant consecration for infant baptism. In a number of churches of the Disciples this latter practice prevails as a proper recognition of the child's place in the regard of the church. Furthermore, an increasing number of churches among the Disciples receive members from Congregational or other churches into partial or complete membership, recognizing the validity of their baptism and their personal responsibility in this as all other Christian duties.

Certainly somewhere in this region of closer approximation to mutual understanding in spirit and practice there is room for the actual unity of churches representing two bodies which are so near alike in church government, in belief and, on the upper levels of their membership, in temper.

The approaches to union will be made less in formal pronouncements than in practical co-operation in local fields. There are places where one or the other, and perhaps both, have weak and struggling congregations. They ought to unite in some manner which would compromise no convictions and would retain their complete relationship with both denominations. This is already accomplished in a number of places and the numbers ought to increase.

Nor are we forgetting the fact that there is a steady increase of sentiment among the Disciples in favor of such forms of practical union with Baptist churches, where it can



be accomplished without loss of the values of loyalty and historic testimony. It is a time for sincere experiments in the direction of such unity in such fields as shall demonstrate the essential oneness of the people of God and shall diminish the scandal of a divided church. H. L. W.

THE MEANING OF PREPAREDNESS

IT IS increasingly clear that the American people are being skilfully and assiduously indoctrinated with the ideal of military equipment as the only safeguard against the perils which are said to beset us on every side.

No such obsession has seized upon our national spirit since actual war days. It is astonishing to what extent the press of the nation is urging this plunge into militaristic adventure. We have frequently asked who is paying the cost of this enormous propaganda. But with the huge profits arising from the manufacture of munitions for the fighting nations abroad and the prospect of being able to continue indefinitely the same output for an alarmed people at home, the answer seems sufficiently obvious.

There is, however, one amusing feature about this pathetic business of imaginary war scares and very real descent to war levels of sentiment. It is the complexity of opinion which seems to prevail among the advocates of preparedness. No two of them agree as to just how much preparedness we need. There are at least four sets of opinions advocated by public leaders, varying in pretentiousness from the policy of the President to that of the board of military and naval experts. A year ago Mr. Wilson was definitely opposed to a policy of military enlargement; today he is preparing to make a pilgrimage to the chief centers of the nation in advocacy of a greatly enlarged scheme of "national defense." Has he really changed his mind?

And yet the President's plan is so far short of the desires of men who call themselves moderate advocates of national readiness that he is receiving an avalanche of invective for his hesitance in recommending more ambitious things.

In fact, the air is full of denunciation. The terms "coward" and "poltroon" are inexpensive and useful, and the man who wants a somewhat larger degree of preparedness than his neighbor does not hesitate to accuse him of being cowardly and unpatriotic. It is simply a question of the degree to which a man thinks we ought to go in order to be prepared. Anything less than one's own estimate could, of course, be urged only by a "coward" or a "mollycoddle!" In fact, the remark of a recent writer seems increasingly true that, "In America we are fast getting into the frame of mind where the scale of courage is measured by what the wildest jingo proposes as the correct method of licking creation."

Of course, this kind of oratory is quite inexpensive and sounds patriotic on first consideration. Yet, it is a serious question as to the real coward in the present moment. Is it more cowardly to take time to think the question through and ask seriously whether this total reversal of our national policy is going to carry us, than it is to fall in easily with a volatile public sentiment and shout for "preparedness" and "defense"? We are not pacifists if we understand the true meanings of that term, but we are wondering how the student of history looking back upon these moments of our national life will assess this outburst of militarism on the part of a people who have always insisted that their ideals and methods were not those which depended upon the sword, but rather upon education and Christianity.

Perhaps, after all, the student of history will not be per-

mitted to comment meditatively upon this epoch in our history, but will be left only the more tragic duty of recording the inevitable result of militaristic preparedness here as in Europe.

Is it really for defense that we are planning so industriously and vociferously, or is it for war?

DR. JENKINS IN CHICAGO

LAST SUNDAY was a notable day in the calendar of Chicago Disciples. It is expected that once in the year there will be some representative of our brotherhood in the university pulpit from outside of Chicago. This year that honor fell to Dr. Burris A. Jenkins, of the Linwood Blvd. church in Kansas City.

The service rendered by Dr. Jenkins on this occasion was gratifying to the large number of Disciples who were present in the congregation at Mandel Hall. There are few preachers among the Disciples who command the attention of an audience so continuously as does this Kansas City minister.

In the afternoon there was held at the First Methodist church, in the center of the city, a mass meeting of Chicago Disciples under the direction of the City Mission Board, and Dr. Jenkins was the speaker. His message was finely adapted to the occasion. He discussed the problems of the city church as one long familiar with the work of the Disciples in such centers, and his message was an inspiration and delight to all who heard him.

In the evening an unusually large audience at Memorial church listened to a splendid lecture on Booker T. Washington. Dr. Jenkins has the ability to take the life story of such a citizen of the republic as the great negro educator and make it vital and fascinating.

Lest he should have too much leisure time upon his hands during his stay in Chicago, Dr. Jenkins was invited to address the Ministerial Association Monday forenoon on the subject of "Preparedness." That the presentation of the theme was forceful and that the discussion which followed was lively, goes with the saying.

The visit of Dr. Jenkins to Chicago has left the Disciples of this city under obligation to him and to the Linwood Boulevard church. Such visits help us to understand the extended influence of Dr. Jenkins in his own pulpit and in Kansas City.

WHAT NOW HINDERS UNITY?

(Continued from page 3.)

that the radius of the circle of their fellowship stops short of the full length of that of the Church of Christ.

What disposition of these two obstacles to unity will be made can hardly be a matter of doubt to a mind accustomed to take account of the movements of ideal and fraternal forces in the sphere of religion.

The Episcopalians must and no doubt will find a way both to preserve their Episcopate and ultimately to extend it over the whole Church without demanding the re-ordination of the present Protestant ministry.

And the immersion practicing bodies must adopt the practice already adopted by many of their local congregations by which immersion may be given its full chance to become the universal practice without demanding the re-baptism of the present unimmersed portion of the Church of Christ.

In this way, and in this way alone, lie the possibilities of Christian reconciliation.

C. C. M.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orris F. Jordan

Presbyterians for Preparedness.

The Continent, a Presbyterian journal, recently tested the sentiment of Presbyterian preachers on preparedness by sending every tenth man listed in the year-book a post card inquiring his views on the subject. The first question: Are you in favor of complete disarmament? was answered in the affirmative by seventy-two and in the negative by 260. The question: Are you in favor of an army and navy sufficient in numbers and efficiency to withstand attack while new forces are being organized? was answered in the affirmative by 275 and in the negative by fifty. The question: Do you believe the teaching them to march and drill, with the physical training necessary to give them a good "setting-up" and endurance for camp life, would tend to create in American boys an appetite for war? was answered in the affirmative by ninety-one and in the negative by 238. In reply to the question: Assuming that all war is wrong and unnecessary, do you believe that it should be the policy of the United States to ignore the possibility of attack by some nation that does not accept that belief, that is unpersuaded by our altruistic attitude, and which is undisturbed by what other nations may think of its actions? fifty-seven expressed themselves in the affirmative and 260 in the negative.

Boy Scouts Have a Bible.

The Boy Scout Movement has published a Bible bound in khaki which is suitable to accompany the boys on hikes. As a foreword the executive committee has published the following in every copy of the Boy Scout's Bible: "The movement declares its conviction that no boy can grow up into the best sort of citizenship without acknowledging his obligation to God. Furthermore, it is the belief of many that scouting presents greater opportunities for the development of the boy religiously than any other movement instituted solely for boys. One of these opportunities is represented in the camp fire, where the boy is so keenly sensitive to every unseen influence. There is the ideal place for the reading or the telling of the age-long stories of the Bible, sure to inspire to high thinking and high living."

Wants Apocryphal Books Back.

The Protestant understanding of the canon of Holy Scripture has been attacked by a "Catholic" priest of the Protestant Episcopal church. He wants the apocryphal books restored, just as they used to be in the old family Bibles, and as they are still found in the Roman Catholic Bible. The Rev. Dr. Milo H. Gates, vicar in the chapel of the Intercession, Trinity parish, New York, insists that the omission of the apocrypha is of late origin, and that the Bible even of the reformers included these neglected books. His own denomination takes the attitude that these books may not be used to establish doctrine but may be used "for example of life and instruction of manners."

The Fellowship of Reconciliation.

The utterances of the church papers and of the great preachers of England have been mostly on the side of justifying the present war as the lesser of two evils. There has arisen a group of Christian people of various denominations now numbering several thousands who are making active campaign against war. These are organized into what is known as the Fellowship of Reconciliation, and their preachers are proclaiming in various sections of the United Kingdom that a Christian may not go into war under any circumstances.

Ministers of Chicago Meet Often.

Though each denomination has its own Ministers' Association in Chicago, there are frequent union meetings under the auspices of the Federation Council. These come regularly every two months but there are also special meetings. At the union meeting in the First Methodist church on Jan. 31, there will be an address by Rev. Morton C. Pearson, D. D., executive secretary of the federated churches of Indianapolis. He will speak on evangelism and the meeting is being held to promote simultaneous evangelistic meetings in the different local churches during Lent. On Feb. 14, another union meeting will be held, at which time Dr. Martin D. Hardin will give his much-talked-of lecture "Civilization at the Cross Roads," an argument for world peace.

Methodists Find Editor for Daily.

The Methodists have a daily newspaper once every four years. It is issued in connection with the general conference of the church which this year will be held at Syracuse, N. Y. They have selected Dr. Stephen J. Herben to be the editor this year. He has twenty years' experience as a Methodist journalist.

New Secretary for The Laymen's Missionary Movement.

Fred B. Fisher, who accepted the call to become Associate General Secretary of the Interdenominational Laymen's Missionary Movement, assumed his duties on January 1. For the past three years Mr. Fisher has been the General Secretary of the Methodist Laymen's Missionary Movement, and it was his enthusiastic leadership which brought to pass the national conventions of Methodist men in Indianapolis, Boston and Columbus. A large number of smaller conventions and institutes have been organized and conducted by him. In his new field Mr. Fisher will give special attention to the conference and convention phase of the work. Mr. Fisher has a strong, virile personality, with a burning missionary passion and his messages appeal to the big, earnest type of laymen. He is exceptionally well equipped for the new work which he has entered. A native of Indiana, he was educated at Asbury College and Boston University with graduate work at Harvard. After graduation he had several years of practical experience in city work in Boston in connection with one of the strong downtown churches, where

he organized a group of students in survey work, and had the direction of a constructive program of effort among a mixed population of Greek, Italian and English-speaking people. Later he became a missionary in India and traveled widely in other mission lands as well as in Europe, so he speaks with the authority of actual experience.

Favor Hymn of Vengeance.

In the revision of the Prayer Book of the Episcopal church in Canada, the third stanza of the British national anthem was omitted. As a result there was considerable agitation in the country and the house of bishops requested the lower house to restore the offending verse. Aceding to this request, the lower house arose and sang right lustily the lines that had been rejected. They are:

"O Lord, our God, arise;
Scatter the enemies,
And make them fall;
Confound their politics,
Frustrate their knavish tricks:
On thee our hopes we fix,
God save us all."

Church Peace Union Opposes Armed Peace.

The Church Peace Union is composed of representatives of Roman Catholics, Protestants and Jews. It has been endowed with \$2,000,000 by Andrew Carnegie. It has recently pronounced against the preparedness program and asks that the \$250,000,000 now being spent annually for national defense be spent in some other way more useful to the nation.

Preachers of New York Behind Local Option.

The leading ministers of New York City have signed a communication of the Anti-saloon League asking the churches of the entire state to give attention to the proposed bill that will give residential districts in large cities the right to vote on the saloon question. The ministers assert that four-fifths of the population of the state is, under the existing laws, disfranchised on the liquor question. The new bill is called "The Optional Prohibition Referendum Bill."

Bulgaria May Become Roman Catholic.

One of the important results of the present war may be the transfer of Bulgaria from the list of countries professing the Greek Orthodox faith to the Roman Catholic column. In 1870 Bulgaria demanded religious autonomy and as a result of the controversy that ensued the Patriarch of Constantinople declared the Bulgarian church outside the pale of the Orthodox fellowship. It is stated that the prelates of Bulgaria will not resist the change provided the pope will recognize the Orthodox Bulgarian prelates. As the Roman church did this in Poland a long time ago, there is now precedent for such a proceeding. It is said that King Ferdinand has long desired such a change. Eighty per cent of Bulgaria is in the Orthodox church and seventeen per cent Mohammedans. There are a few Protestant missions.

The Sunday School

HUMBLED AND EXALTED.

Lesson for February 13.

Golden Text: For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. 2 Corinthians 8:9.

Lesson Philipians 2:1-11.

Memorize verses 5-7.

(1) If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, (2) make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; (3) doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; (4) not looking each of you to his own things, but each of you also to the things of others. (5) Have this mind in you, which was also in Christ Jesus: (6) who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, (7) but emptied himself, taking the form of a servant, being made in the likeness of men; (8) and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. (9) Wherefore also God highly exalted him, and gave unto him the name which is above every name; (10) that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, (11) and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

VERSE BY VERSE.

1. **If there is therefore.** Since there is so much in Christ show yourselves children of the kingdom by true humility and unity of spirit.—**Exhortation in Christ.** If Christ by his example exhorts you.—**Consolation of love.** One who is called to plead another's cause, an advocate, helper. If the love of Christ is your helper.—**Fellowship of the Spirit.** Communion with the Holy Spirit.

2. **Make full my joy.** Complete my joy. My happiness depends upon your conduct in Philippi.—**The same mind.** Have the same aim and purpose in life. Think the same thing.—**The same love.** Unity of sentiment.—**One accord, of one mind.** Harmony of soul, cherishing the one sentiment. Repetition of the thought for sake of emphasis.

3. **Doing nothing.** Thinking nothing.—**Through faction.** By way of faction.—**Through vainglory.** The personal vanity which urges one to fight for his own interests.—**Lowliness of mind.** Modesty, the absence of assumption.—**Counting better.** Holding high above, hence humbling oneself in the presence of others.

4. **Looking.** Fixing attention upon.—**His own things.** Selfishness is the exact opposite of the mind of Christ. A large amount of the evils and dangers of life flow from selfishness.

5. **Have this mind in you.** Take the thought of humility. Note the emphasis is in you not among you.—**In Christ Jesus.** Take Christ as your pattern of humility.

6. **Existing in the form of God.** He shared the attributes of God. The word is difficult to translate in English, but probably means "essence" rather than "form."—**As a thing to be grasped.** The existence with God was a great prize, but not too great to be laid aside for the sake of humanity.

7. **Emptied himself.** Laid aside the glories of heaven that he might win men.—**A servant.** He took the form of a bond-servant. He sought to be a man of real service to his race.

8. **Becoming obedient even unto death.** The scriptures exalt the obedience of Jesus.—**Yea, the death of the cross.** This is the climax of his humility and of his sacrifice for humanity.

9. **Wherefore also God highly exalted him.** Because of his obedience and humility God exalted him.—**The name which is above every name.** The name Paul had in mind was Jesus Christ the Lord. See verse 11.

10. **Every knee shall bow.** In the presence and the influence of the name of Jesus.—**Things under the earth.** The great persons who once lived but are now dead.

11. **To the glory of God the Father.** Such universal recognition of Jesus Christ as the Son of God, and our Saviour, would glorify the Father.

What is Humility?

The Lesson in Today's Life.

By ASA MCDANIEL.

The letter which was meant to be a note of thanks for a timely gift from



Paul's friends has become the thread upon which are strung many precious gems of Christian thought. None are more beautiful than that concerning the grace of humility. This virtue is the path to greatness. "I believe the first test of a truly

great man is his humility," said Ruskin. True humility is not an abject, groveling, self-despising spirit; it is but a right estimate of ourselves as God sees us. True dignity abides with him only who in the silent hour of inward thought, can still respect and revere himself in lowliness of heart. To have the mind of Christ is to have the humble mind and spirit. Paul coveted for his Philippian friends the mind of his Master. To have the mind of Christ, is to have his way of looking at the world, his way of feeling toward his fellow men, his way of approaching the deep problems of life, and his way of doing the everyday tasks as they come to us. It means that we are one in the secret things we contemplate and love, one in the choice of material out of which our life is made. It is more than learning a code of rules or committing a few precepts; it is rather the achievement of a ruling spirit which possesses and actuates all one says and does and is in the world.

To have this mind is also to be helpful to those about us. It will enable us to make our religion a part of our every-day tasks. We can count others better than ourselves when our minds have been sobered by true humility, and our imaginations have been stimulated so that we can put ourselves in another's place.

A child who had more playthings than she knew what to do with, stubbornly refused to take any of them to the "Giving Christmas" of her Sunday school until she had been to the hospital and had seen for herself the suffering children, and how one poor little doll was cherished by many "little mothers." Face to face with the real need her selfishness changed to the most generous eagerness to give the children all she had.

Ruskin says in the last chapter of his "Modern Painters": "So far as you desire to possess rather than give; so far

- TEST QUESTIONS.**
1. By whom was this epistle written?
 2. To whom was it written?
 3. From what place was it written?
 4. By whom was it sent to Philippi?
 5. What bearing has this lesson on the previous one?
 6. What is Paul's joy?
 7. What does it mean to have the mind of Jesus?
 8. What is the meaning of verse 6?
 9. Has the word "form" in verses 6 and 7 the same content?
 10. What is meant by counting others better than yourself?
 11. How was Jesus an example of it?
 12. What is meant by humility?
 13. Read Luke 18:9-15.
 14. What is the glory of the Father?

as you look for power to command instead of to bless; so far as your own prosperity seems to grow out of interest or rivalry of any kind, with other men or nations; so long as the hope before you is for supremacy instead of love, and your desire to be greatest instead of least, first instead of last, so long are you serving the Lord of all that is last and least in the world."

The life of Jesus was lived for others. He is the supreme example of love, the greatest accomplishment of history.

James Buckham has expressed this thought in the following lines:

"Large is the life that flows for others' sakes,
Expend its best, its noblest effort makes.
Devotion rounds the man and makes him whole;
Love is the measure of the human soul."

* * *

A SUGGESTIVE PROGRAM FOR MINISTERS.

The following was published by the Congregationalist some weeks ago as "One Minister's Start for the Autumn." May it not prove suggestive to many ministers at the beginning of the New Year?

I am going to wear intellectual blinkers at the side of the eyes of my mind at least two solid hours every day, that absolutely impervious to wandering thoughts and scattered impressions I may concentrate upon real study.

I am going to be out of bed at six o'clock every week-day that I may get at least one of these hours in before breakfast.

If I can gain some intellectual self-respect in this way, I am then going to try to gain some spiritual efficiency. * * *

I am going to clean up my inner life. There are three distinct demons that have troubled me much in the past that I am going to lay for good this winter. I have been drifting; this is going to be a winter of mastery.

I am going to make a card catalogue with the names of all the young people in my parish, and I am going to go over each card every month, holding each soul in my soul for a moment, and linking each life in some way with the life of our church.

I am going to cut all that has become unreal in my life and conversation, stock public prayers that mean nothing any longer, pulpit phrases that have lost their savor, and all social cowardices and hypocrisies.

Disciples Table Talk

Brotherhood Organized at Anderson, Ind., Central.

A commendable feature in the work of the new brotherhood recently organized at Central church, Anderson, Ind., is that any man in the city may become a member. About a hundred men attended the organization meeting on January 10. Almost without exception the plans for the organization as proposed by the committees in charge, were endorsed and accepted. The meeting date was set for the second Monday night in each month. The second Sunday evening in each month also was chosen as the date for the services at which the men of the Brotherhood will have entire charge. The East Lynn, Arrow Avenue and Ovid churches are uniting with Central church in launching the new society, and the membership in the brotherhood is open to all men who may be interested, whether they belong to any church or not. J. W. Underwood, pastor of Central church, under whose directions the work is being started, made an address on "Brotherhood Vision," in which he explained the work of each of the fifteen committees, outlining their duties and telling what the value of the work would be to the members and to the community. As the men enrolled for membership they were put on whatever committees they preferred, and as others are taken in they, too, will be put to work. The committees organized were: Program, social, advertising, music, devotional, membership, missionary, evangelistic, civic, boys, temperance, fraternal, financial, personal workers, employment.

Missouri Pastor May Run for Governor.

For twenty years A. N. Lindsey has been a pastor in the Christian church, and is now active pastor at Clinton, Mo., and he declares that, should he be elected to the governorship of his state, as his friends are planning he shall be, he will continue to preach every Sunday he is able to do so. Mr. Lindsey is a graduate of Christian University, Canton, Mo., winning the class honors. For several years Mr. Lindsey served the Missouri school as Professor of Science and Political Economy. At present he is one of the Board of Curators. Mr. Lindsey has rendered the State of Missouri efficient and disinterested service for several years as General Secretary of the Missouri Federation of Commercial Clubs. He was also elected, several years ago, Secretary of the Better Roads Federation of the State. He is the President of the Board of Managers of the State Hospital for the Insane at Nevada and is familiar with the real problems and needs connected with all State institutions. Mr. Lindsey says there are two reasons why he should be Governor of Missouri: First, that nobody in the State would be embarrassed in the Governor's presence; second, that he would add to his own brain the best minds in the State in an honest effort to give the commonwealth a disinterested, unselfish and successful business administration. His promise is "A Clean House at the New Capitol." Of his determination to continue preaching should he be elected Governor, he says: "A lawyer does not give up his law, nor a banker his bank, to be Governor and why should I give up the ministry? I am not sliding out of the ministry to get into politics but rather am going to give my best efforts to deepen and strengthen every ministry of every church in the state."

J. L. Garvin in "Community-Upholding" Campaigns.

Joseph L. Garvin, of Chicago, formerly pastor of First church, Seattle, Wash., and president of William Woods College, is now in the evangelistic field, and is at present in a series of meetings at Waukegan,

Ill. Mr. Garvin goes at his work in rather an unusual way. In his student days Mr. Garvin worked as a reporter on a New York daily and while in Seattle wrote "Garvin's Corner" on the editorial page of the Seattle Star for several years. He has learned to study and analyze situations at first hand and some of his experiences furnish illuminating sidelights upon timely issues of today. The purpose of Mr. Garvin in all his meetings will be not simply to enlist new members for churches, but to revitalize and energize the moral life of the entire community. Mr. Garvin, referring to his work at Waukegan, said: "Towns are awakening as never before to some great



Joseph L. Garvin.

unrecognized facts of every day living together, and it is strange to many business men to find that these facts have a white hot religious meaning. The churches are being re-discovered in France and Germany; a new idealism is growing out of the war, and people and preachers are getting together. People are beginning to see that the church belongs to them and is their best asset after all. These city dwellers are beating a path from their caves and homes to the church building again. The churches themselves are cultivating their neighborhoods and seeking ways to get together. They are emphasizing their resemblances. They are helping people. No question is so up-to-date as religion, and people are quick to respond to a vital note. What are we going to do down at the First Christian church? Why, we are going to have a 'get-together' mission for a few days. Nobody will go to sleep. On the other hand, they will keep wide awake."

Cedar Rapids Pastor Seeks Co-operation Between Churches and Business Men.

Closer co-operation between the Cedar Rapids, Ia., churches and the local Advertising Club was urged by Walter M. White, pastor of First church, in an address before the Advertising Club in the auditorium of the church last week. Mr. White declared that the church of today and the church of a generation ago are two entirely different institutions so far as efficiency and methods are concerned. To illustrate his contention, he described the church of his young manhood and then conducted the members of the Advertising Club through the modern plant which houses the congregation and activities of First church. It was pointed out by Mr. White that six years ago the congregation of First church numbered between 300 and 400. Today, he declared, this church touches at least 2,000 people. Not all of these are members of the church but they are influenced by the church. He took no undue credit for this change himself, but declared that it was due to the

fact that the church is introducing business methods into its work. According to Mr. White, Cedar Rapids' churches represent an investment of nearly \$1,500,000. Such property, in his opinion, is too valuable to be used only one day out of every seven. He asserted that the First church plant is now used seven days out of each week and that the Sunday service is now but one of the many features of the church life. Not that the spiritual life has been neglected but that some attention is now being paid to the temporal condition of the church's people. Mr. White believes in advertising a good thing and he declared that the progress made by his congregation was due, in no small measure, to the publicity given the work and plans of the church. This has been done through paid advertising, newspaper articles, church bulletins, public announcements, personal work and circular letters. Co-operation between the church and the business men was urged by the pastor. "If the community will support the churches," he declared, "the churches will return every dollar invested by giving to industry and business young men and women of sound character."

F. D. Kershner to Lecture at Drake University.

The lectures under the Ministerial Association of Drake University will be given Feb. 7-11, by F. D. Kershner, late president of Texas Christian university, now editor of the Christian Evangelist. His afternoon lectures will be on the general subject: "The Vital Problems of the Christian Religion," as follows: "Christianity in Its Essence," "The Life Worth While," "The Call of the Cross," "Spirituality—What It Is," "The Problem of Suffering." The evening lectures will be on the general theme "The Inspirational Value of Great Literature." This is the course of lectures delivered some years ago by Mr. Kershner, who was for four years staff lecturer for the Extension of University Teaching. Following are the subjects: "Rebellion Against Society," (King Richard III.) "The Optimism of Youth," (Twelfth Night.) "Deeper Problems of the Human Soul," Othello. "World-Chaos," (King Lear.) "Robert Browning, the Apostle of Immortality."

Telling Statistics of Kansas City Churches.

Kansas City, Mo., has a Joint Board, through which the general work of the churches is promoted and unified. Frank L. Bowen is the city missionary. These two facts are largely responsible for the fruitful work being done in the churches of the city on the Kaw. The 18 self-supporting churches and 9 mission churches of Kansas City recently made the following reports: Their church membership is 11,475, their Sunday-school membership, 13,000; their average church attendance, 6,850; average Bible-school attendance, 7,200; their expenditure in 1915 for church maintenance, \$82,478; for Bible-school maintenance, \$6,350; for new church buildings and repairs, \$90,000; and for support of missionary work in Kansas City, under the direction of the Joint Board, \$4,065.

Colorado Church Appoints "Centurions."

One of the most encouraging signs of the times in church life today is that the churches are realizing as never before their responsibility to actually exert an influence upon community life. An excellent report of plans comes from Pueblo, Colo., Central church, where W. T. Hilton ministers. Mr. Hilton has worked out a great program of social life and service for Central church, for 1916. Definite plans have been accepted by all departments to unify the social activities of the members and bring them into closer fellowship. The field has been divided into six districts with centurions over each district. These centurions form the pastor's cabinet. A large number of members have joined a personal workers' league and many a prayer circle.

Jefferson City, Mo., Church is "Unanimous."

Jefferson City, Mo., church makes a fine showing in its report for 1915. The church now has 824 members; 401 were added during the year 1915. The church treasurer reports all current bills paid, with a balance of \$175.43 on hand. The Sunday-school attendance for the year averaged, per Sunday, 368. This church is also "unanimous," having given something to all Missionary and Benevolent enterprises. A. R. Liverett is

the pastor and will soon close his fifth year with this congregation.

The Preacher and "Present-Day Topics."

The feature of a recent meeting of the Christian Pastors' Association, Dallas, Tex., held at Central church, was the reading of a paper by John G. Slayter. His subject was, "To What Extent Should the Minister Discuss Present-Day Topics in His Sermons?" The paper was discussed at considerable length.

other Christians of the thousands who have enjoyed its fellowship are scattered throughout the world. In the last ten years it has sent the following young people into the ministry, mission field and association work: John and Marion Bradshaw, Earl and Frank Brown, Miss Cora Hofrichter, C. C. Wilson, Mrs. Edna Kurtz Settlemyer, China,

Dedication of Franklin Circle Bible School and Community House Cleveland, Ohio

On January 9, F. M. Rains dedicated the new Bible School and Community House erected by Franklin Circle Church, Cleveland, Ohio. For over fifteen years the church has been using an "Annex" owned and donated by the late Abram Teachout. Last year the A. Teachout Estate donated the lot on which the old "Annex" stood adjoining the church proper, and upon this the new plant was erected.

The building is a two story brick, each having a mezzanine floor. The first floor

ministry of Alanson Wilcox, who in his eighty-fourth year, an elder in the church, participated in the dedication of the new Bible School home, and preaches at Wells-ville, near by, with the regularity of his younger days.

Among the early pastors were A. S. and William Hayden, Lathrop Cooley, A. B. Green, James A. Garfield, B. A. Hinsdale, Silas E. Shepherd, Isaac Errett and J. M. Atwater. The more recent ones, S. L. Darsie, J. W. Allen, W. W. Sniff, Edgar D. Jones and E. B. Bagby. Miss Jennie Jenkinson is the present assistant to William F. Rothenburger who is in his eighth year with the church. Six of the above pastors became college presidents and one was elected to the chief place in the nation.

The First Disciples' School in Ohio.

The church has always had a strong body of business men who helped to mould its policy. In it the first Bible School among the Ohio Disciples was organized in 1844. This department has always been emphasized and its growth in recent years demanded a modern equipment. A high educational program has always been urged, the number of its young people in the various colleges last year being fifteen and in the high school of the city, sixty. Each second Sunday evening service of September is planned as "Educational Night," at which time the speakers are drawn from the young people. Since the earliest years of Hiram College the church has sent from one to seven young people each year to "the college on the hill," and in each of these recent years it has presented one of its own young people with a free scholarship.

Missions have held a large place in the program of the church. It was among the earliest to become a living-link. It has long been a living link in the State, American and Foreign Societies, and in 1914 assumed the support of the station of sixteen native workers at Nantungchow, China. From it have sprung the Highland Avenue mission, the West Boulevard and Lakewood churches on the west side of the city, and



Secretary F. M. Rains, who dedicated the new Building.

Harry Knowles; and during a few previous years the following dedicated their lives to the cause of Christ: Louis Betcher, Dr. Fred Cline, J. J. Tisdall and A. Shupe. During the seventy-four years of its history the church has contributed to all purposes approximately \$600,000, but its greatest contribution has been in life. Its annual budget is \$15,000, \$4,000 of which is for missions and benevolences; its present membership approximates 900 and its regular attendance in the Bible School is over 600.

A Congregation With "Vision."

"Franklin Circle" is now a "down-town" church. Its people are scattered over the city. Its splendid growth in the last ten years or more which necessitated a larger equipment is due largely to the vision of its men, many of whom have seen other churches follow the tide and move out. Within a block is a mattress factory operating in one of the first churches of the city. But these men have heard the cry of the great "down-town"; they have seen their opportunity; they have given of their time and means in an unusual way, as have the women, and are now glad to come long distances to promote the kingdom of God in one of the most strategic centers of the Sixth City. The Franklin Circle church is just rounding out its last year in its three-quarters of a century of service, believing that the last quarter in the century is to be the most serviceable of all.



Rev. W. F. Rothenburger, pastor at Franklin Circle Church.

contains a gymnasium and bowling alleys with showers and locker rooms adjoining, kitchen and store rooms. The mezzanine contains a double suite of offices and class alcoves. This story is the home of the Junior and Intermediate Departments of the Bible School.

The second story, including the mezzanine, is the home of the Senior and Adult Departments and contains a Friendship parlor, class rooms, club room, pastor's study, baptistry, robing and rest rooms, each story articulating with the church proper, in the first story of which the Beginners and Primaries operate.

The organ is rebuilt, a new heating and ventilating system has been installed throughout, making the plant a complete modern workshop valued at over \$100,000.

History of the Church.

The Franklin Circle church was organized in 1842, with twenty-six charter members gathered together on the west side of the Cuyahoga River, then called "Ohio City." The following year the organization moved east of the river near the public square. After a short time the congregation divided, a part going farther east to form what is now the Euclid Avenue church and part returning to the west side where in a few years a frame structure was erected on Franklin Circle, from which the church secured its present name. In 1875 a handsome two-story brick building was erected on the cathedral style of architecture, during the



OFFICERS OF FRANKLIN CIRCLE SUNDAY-SCHOOL.

Above, reading from left to right: D. W. Teachout, General Supt. Miss Augusta Joy, Supt. Junior Dept. H. J. Corvell, Sec. and Treas. for 35 consecutive years. Below, from left to right: S. M. Parks, Supt. Adult and Senior Depts., and architect of the building. Miss Flora McCallum, Supt. Primary Dept. Miss Ida Sieplein, Supt. Beginners' Dept. J. F. Schweld, Ass't. Gen. Supt. [Picture of Paul T. Cahill, Supt. of Intermediate Dept., is unfortunately not included in the group.]

New York Disciple Students to Meet at Dinner.

At Columbia University and in Union Theological Seminary there are more than a score of students representing different colleges of the Disciples of Christ; these have recently organized a Disciples' Club. The purpose of the organization is largely social. Central church will entertain the club at dinner on February 1. This church has assumed the pastoral care of these students while they are pursuing their research studies in the universities, and provides a church home for them. At the dinner, Finis S. Idleman, the new minister, will give an address of welcome on behalf of the Disciples in New York City. P. F. Jerome reports that a new Christian Endeavor Society of forty members has just been organized at Central. This is a significant and hopeful sign of future accomplishment in the difficult field to which this historic New York church ministers.

Noted Missourian at Kansas City Church.

Judge William H. Wallace, well known as a candidate for governor of Missouri several years ago, spoke recently at Independence Blvd., church under the auspices of the Anti-Saloon League upon "Saloonless America." Judge Wallace predicted that it will be only a matter of a short time until the entire United States will be dry.

Dr. Combs Discusses Prayer at Galesburg, Ill.

The dedication of the Galesburg, Ill., church, was followed by a week of preaching by George H. Combs, of Kansas City. In one of Mr. Combs' sermons, he evoked great interest by a discussion of prayer. "Does anything happen when you pray?" Dr. Combs asked. "Does anything come to pass that would not have come to pass if you had not prayed? Is any force created or liberated by prayer? Is there anything objectionable which has happened? It is not whether something has happened to you, but whether something has happened outside of you as a result of your prayer. No doubt the farmer's muscles are cultured by the plowing and sowing, but what we want to know is, whether the plowing and sowing accomplish something. Many people shy at the thought of prayer because they think that prayer is a violation or rather the suspension of natural laws. My answer is that this is a universe of laws. The reign of law is everywhere, but what happens is this: The operation of a higher law is modified by the lower law. It is the law of a stream for water to run down hill. What happens when we put a pump down? Do we violate the lower law? On the contrary we have simply introduced another law. Prayer is a higher law which modifies the lower. To others again prayer seems futile because they conceive that it must change the will of God. Now the will of God is eternally wise and good. God has already willed the best for us all. Why should we change it? We do not change it. We merely create conditions which render possible the exercise of God's will. A teacher wills that a backward student should be trained in mind and character, but the student is a sluggard, a shirker. He will not be trained. Does the teacher will to educate him? He does. But he cannot. Now something happens. That backward student comes to an awakening. He changes front. He determines that he will do his part. He goes to his teacher and tells him that he is sorry for his shirking and intends to do his duty from that day on. What has happened? This—from that day forward the teacher can choose for the student what he could not do for the student before the change. Has the teacher's will been altered? No. But the teacher through the changed attitude of the boy is able to exercise his own will." While at Galesburg, Dr. Combs addressed the students of Knox College.

P. H. Welshimer in Atlanta, Ga.

P. H. Welshimer, of Canton, O., delivered three addresses in Atlanta, Ga., on January 18. The First Baptist church of Atlanta was responsible for Mr. Welshimer's coming.

Iowa Pastor Gets Ford Car as Gift.

The church at Oakland, Iowa, presented its pastor, P. H. Green, and wife, with a new Ford touring car at Christmas time. This is a testimonial to the faithfulness and efficiency of Mr. and Mrs. Green during their ten or twelve years' ministry.

Valparaiso, Ind., Church Strong on Missions.

The church at Valparaiso, Ind., Claude E. Hill, pastor, raised \$6,500 during the past year. Seventy-one persons were added to the membership. The church overpaid its missionary apportionment. All departments are in a flourishing condition.

Portland, Ore., School Has High Aims for 1916.

George Darsie, formerly pastor at Central church, Terre Haute, Ind., but now pastor at Portland, Oregon, First church, is setting out to achieve great things in the Bible-school field at Portland as he did in the Hoosier city. He has recently been elected



Rev. George Darsie, pastor at Portland, Ore., First.

general superintendent of the school, and the following aims have been set as a 1916 goal: 1—An enrollment of one thousand. 2—An average attendance of five hundred. 3—An average offering of \$20 per week. 4—Every member a contributor to missions. 5—Every member aglow with zeal. 6—Every member of the church a member of the school. 7—Every eligible member of the school a member of the church. 8—An Easter Decision week resulting in 100 added to the church. 9—Consecrated aid rendered the Chinese and Armenian schools. 10—All officers, teachers and workers regular attendants at the Workers' Conference each Thursday evening. These high ideals were adopted at a recent banquet.

Iowa School of Methods at Cedar Rapids.

Iowa Disciples are planning a School of Methods to be held at First church, Cedar Rapids, where Walter M. White ministers. The date set is February 14-18. The school is under the general supervision of the National Bible-school secretary, Robert M. Hopkins, with other of the national workers assisting and also the state superintendent, Leon S. Dudley. Abbott Book, director of religious education in First church, has charge of the local arrangements. If you are planning to attend write him that arrangements may be made for entertainment. The church will furnish bed and breakfast, and other meals will be provided in the church parlors. The great new building is an ideal place for such a gathering and there should be a state-wide attendance.

Tennessee School Doubles Attendance Without Contest.

The Bible-school of Decatur Street church, Memphis, Tenn., has doubled its attendance and offerings in the past two months by steady growth and without a contest. The attendance upon the mid-week prayer-meetings averages 50 per cent of the membership.

Ohio Pastor is Appreciated.

Traverse Harrison, pastor at Bellefontaine, O., recently declined a call to a Detroit church at a salary of \$2,400 per year. Now the Bellefontaine congregation have increased their pastor's salary from \$1,500 to \$1,800 per year.

Bible Schools at Work

Louisville School of Methods.

The third annual Louisville School of Methods for the Bible-schools of Louisville, Jefferson county, and adjacent territory will be held in the Clifton church, February 21-25, 1916.

Big Men's Class Holds "Booster Meeting."

E. A. Cole, minister of Knoxville church, Pittsburg, Pa., delivered an address on "Men in the Bible-school" at a men's "booster meeting" at the church at Charleroi, Pa., January 13. The meeting was held under the auspices of the Baraca class, of which the minister, E. N. Duty, is teacher. This is the largest men's class in the city and one of the largest in the Monongahela valley. Mr. Duty will begin a series of meetings with the Greensburg church on January 31.

Week Night Bible Schools for the Training of Street Preachers.

J. D. Reynolds, minister of the church at Wilmington, N. C., makes an interesting report of the work in his church and school. He is teaching a Bible-school two nights a week, the pupils of which are preparing themselves to do street preaching and similar religious work in the city. The Willing Workers' Class recently raised \$40 for a local work and the Aid Society a similar amount.

A Class That Produces.

The Loyal Berean Class at Nickerson, Kan., furnishes a preacher, elder, president of the board, three deacons, two trustees, clerk, superintendent, six teachers, five choir members, superintendent of Junior congregation and three helpers, vice-president and two division leaders of the C. W. B. M. Mrs. Ella Whitt is teacher.

Fathers' Day in St. Louis School.

The Hamilton Avenue Christian school observed Fathers' Day January 2. A unified program was used, and the pastor, L. W. McCreary, delivered a special sermon for the occasion. Fathers having sons and daughters in the Bible-school were given bows of ribbon of various colors, the colors being significant of the department in which their children have membership.

Contest on in St. Louis.

Fourth Church Bible-school, St. Louis, Mo., has challenged the Bible-school of First Church, East St. Louis, Ill., to a contest, which will continue through March. The schools start about even. L. A. Chapman is minister of Fourth Church and Meade E. Dutt minister at East St. Louis.

Oklahoma in Bible School Advance.

Two important gatherings that concern the Bible-school workers of Oklahoma are the Oklahoma State School of Methods, to be held at Muskogee by the middle of March, with the national workers in charge of the instruction, and the State Bible-school Convention at Tulsa, March 28-30. Prof. Walter Athearn, of Des Moines, will be one of the instructors at the latter. There will also be other workers of prominence.

Steubenville, O., First Church Cultivates the Young People.

First Church, Steubenville, Ohio, E. H. Wray, pastor, has recently completed its third annual every-member canvass with good results. The men who were sent out were sent with instructions to stress three things: church attendance, liberal offering and subscription to one of the church papers. As a result of the first canvass made three years ago at the beginning of the present ministry the increase in offerings was about one hundred and forty per cent. The second canvass resulted in an increase of about two hundred per cent. This last canvass resulted in an additional increase of about twenty per cent. Mr. Wray writes that on January 9, R. A. Doan of the Foreign Society, gave a talk to the Men's Bible Class, and also spoke at the morning hour of worship. "I don't know when our hearts were so touched and stirred from their very depths as when we listened to him tell of the great need on the foreign field," writes the pastor. Following this, on Monday night, the Men's department of the church gave a "Father and Son Banquet" at which a large number of men and boys sat and enjoyed the evening. The main object of this meeting was to hear W. J. Clarke, Adult Class Superintendent. He spoke on "The Men's Department," then after a short business session gave a masterly address on "The Efficient Laymen." The church observed January 16 as "Education Day." The Christian Endeavor society, which is by far the largest in the city, all sat in a body for the morning service. The address for the day was delivered by Dr. A. P. Finley, of Bethany College. He presented the benefits of a college education, not because it enables one primarily to do something, but to be something. Then he presented the need of the present age in such a way as to appeal to the red blood of both young men and women.

Bowling Green, Mo., Trebles Bible School Attendance.

Arthur Stout is just beginning his third year as pastor of the church at Bowling Green, Mo., and J. D. Hostetter, one of the deacons in the Missouri church, writes most appreciatively of his work. During this brief period Mr. Stout has practically trebled the attendance at Sunday School, not only of his own church but, by friendly rivalry, of all the other churches in Bowling Green. He has increased the membership of his church about twenty-five per cent. Mr. Hostetter reports that his pastor has been the ruling spirit in procuring concerted action among the churches in community interests. Because of his broad and wholesome views, his strong personality, and his ability to mix with people, he has become a strong and influential factor not only in local affairs but in surrounding communities. As readers of these columns will recall, the old church building was destroyed by fire last October; services are being held now in temporary quarters, but Mr. Stout has already succeeded in raising something like \$12,000 for the erection of a new church, in which it is expected to install a pipe organ. This energetic pastor's activities in the community are not confined to church work; he was elected Secretary of the Commercial Club of the city, and always manifests a deep interest in all things pertaining to community progress.

A Missouri Church that Ministers to Three Hundred Students.

The resident membership of the church at Columbia, Mo., Madison A. Hart, pastor, is 960; the non-resident membership 165. The number added during the year by confession, letter or otherwise is 137; number lost by death and removal 45; net gain 92. The church has the following organizations through which individuals may have a special opportunity for doing Christian work: Junior and Senior Ladies' Aid Societies, Auxiliary to the Christian Woman's Board of Missions, Nellie Hart Missionary Circle, Intermediate and Senior Christian Endeavor Societies and the Bible school. All of these are to be commended for the efficient work they have done during the year, writes Mr. Hart. The amount of money raised through the church and its various organizations last

year was \$8,548.30. Of this amount \$2,678.83 was used for missionary and philanthropic work. In addition to this, \$3,500 was given through the Men and Millions Movement for missions and education, making the total amount of money raised \$12,048.30. Some of the larger amounts were paid out as follows: For local charity, \$250; for American Missions, \$250; for Education, \$100; for Ministerial Relief \$100; for Church Extension, \$100; for National Benevolent Association, \$100; for the Anti-Saloon League, \$140; for the support of Dr. Jennie Fleming, Living Link in India, \$600. The Edith Circle, one of the Sunday-school classes, gave \$175.50 for the Home Economics equipment in a Girls' School in Tokyo, Japan. Miss Edith Parker, who is home from Japan on furlough, teaches in this school. The Auxiliary to the Christian Woman's Board of Missions gave \$508 for missionary work. The present enrollment of the Bible-school is 957. There are 275 students enrolled in the several student classes and as officers and teachers. The Christian Endeavor Societies have been doing splendid work. The attendance and interest taken in the Senior Society are the best in its history. The Intermediate Society is the newest organization, but is already achieving fine things.

Richmond, Ind., First, Becomes Living Link Church.

First church, Richmond, Ind., L. E. Murray, pastor, has closed one of the most prosperous years in its history. Money raised for all purposes, \$6,073.35. Old debts to the amount of \$2,100 were paid and \$1,010.73 was given for missions. All bills were paid, with a balance in the treasury at end of year. There were 47 additions to the church. The pastor made 1,907 calls, had 15 weddings and 9 funerals, 20 baptisms. The church voted to become a "living link" in the Foreign Society this year.

First Church, Philadelphia, Buys New Lot for Future Work.

Irving S. Chenoweth and First church, Philadelphia, have a difficult problem to keep things going in the community ministered to at present by First church. The people are rapidly moving out of this district. In consideration of this fact the report of the past year's work at the church is a splendid one, and one that reflects credit both upon Mr. Chenoweth and his devoted people. The total amount of money raised by the church, including Ladies' Aid, Sunday-school, Three C Club, and all organizations, was \$8,864.92. Of this amount, \$1,117 was given to missions and benevolences, divided as follows: Church, \$504.15; Sunday-school, \$122.63; C. W. B. M., \$177.60; Mission Circle, \$105; Relief Fund, \$207.62. The amount cleared at the Fall Festival held in November was \$329.49. New members received during the year numbered 46, 28 of whom came by baptism, while the loss was 21 by letter and two by death. Looking forward to a greater future, a new lot has been purchased in a better section of the city for \$16,280, a payment to be made this month of \$5,000. Mr. Chenoweth writes that, in comparison with other sales in that vicinity, this is a great bargain and the congregation will be able to sell enough land to bring the final cost of the lot to a figure between seven and ten thousand dollars.

Endeavor Society Edits Paper.

The Christian Endeavor Society of the church at Langdon, Kan., will edit and publish the Langdon Leader for two weeks. Bearing the C. E. pledge in mind, "That I will strive to do whatever Christ would have me do," the Endeavorers will use that pledge as the measuring stick and guide in conducting the paper. The editor and proprietor of the Leader will be away for two weeks and he has tendered the paper to the Endeavorers to edit in his absence. He offered the society all they could make out of it while he is gone.

New Missions Established in Arizona Field.

Claude C. Jones, pastor at Phoenix, Arizona, is working in a difficult field, but has a good report to make in spite of that

fact. The following are some of the features of the past year's work: Number of sermons and special addresses 178; calls 1,243; additions to church, 62; additions in meeting in Tempe, 15; amount of money raised by all departments of the church, \$4,461.77; for missions and benevolences, \$1,152.40. On July 4, a mission Bible-school was started in the East Side. It has been a success from the beginning. This is the third mission started and conducted successfully in two years.

Uniontown, Pa., Makes Good 1915 Report.

The church at Uniontown, Pa., has suffered somewhat from the bad business conditions prevailing in the East, but the report of Cloyd Goodnight, pastor of the church, is a splendid one. There were added to the church during the year 66 by baptism and 15 by letter and statement. The church and its auxiliaries raised for missions and benevolences \$2,284.35, while they spent for all current expenses, \$5,311.66.

Veteran Des Moines Disciple Passes Away.

W. L. English, one of the oldest residents of Des Moines, a veteran of the civil war and a devoted Disciple, died at his home in East Des Moines, January 14. He was 73 years old. He was a member of the 24th Infantry, famous in the annals of Iowa regiments, until it was so depleted that it was disbanded. He then re-enlisted in the 18th Infantry in which he served until the close of the war. He was married soon after the close of the war to Miss Lydia A. Pitzer, who, with five daughters, survives him; Mrs. E. S. Dustin, Centerville, Iowa; Mrs. Alice Moore, Mrs. R. M. Davidson and Miss Bertha English of Des Moines; and Mrs. C. D. Smith of Vega Baga, Porto Rico, with whom he spent the winter a year ago. The funeral was held in the new Grant Park church and was conducted by the pastor, W. F. Mutchler, with the Kinsman G. A. R. post attending in a body, of which he had been a prominent member for many years.

Colorado Church Has Board of Education.

The church at Canon City, Colo., where Charles L. Dean has ministered since Oct. 1, 1915, held its annual meeting January 12. The past year has been prosperous despite the fact that the church was without a pastor for nine months of the year. Sixty-six new members were added during the year and the Sunday-school increased its regular attendance from an average of 165 in 1914 to 184 the past year. Almost \$2,000 was raised during the year and \$625 paid on the church debt. An innovation in the Bible-school is the selection of a "Board of Education," which will have charge of all the affairs of the church school, including the appointment of officers and selection of teachers. The entire sisterhood of the church has been organized under the leadership of Mrs. Dean and every section of the city will be looked after.

Akron, O., Loses Life-long Disciple.

L. N. D. Wells, pastor at High Street church, Akron, O., reports the death, on Jan. 13, of Joseph Cammern, of Akron, a life-long member of the Christian church. The funeral was from the home of his sister, Mrs. Harvey Kryder, at Akron, interment being at Shreve, O.

Petersburg Adult Class Gives \$500 for "Men and Millions."

The church at Petersburg, to which Samuel E. Fisher ministers, is a Bible-school church, and has a famous class—the Israh Class. This organization pledged \$500 to the Men and Millions cause. The same amount was pledged also by each of four members of the church. Mr. Fisher has just closed his first year with the church, and that his work is appreciated is seen in the fact that the congregation has recently increased his vacation period from two weeks to a month, giving him also a check for \$100. The church raised \$2,128.51 during the year. For missions and benevolences, \$759.64. Fifty persons were added to the membership.

Monrovia, Cal., Pastor Will Go to Japan.

Clark H. Marsh, for the past ten years pastor of the church at Monrovia, Cal., has resigned and will go to Japan with his family, to become an instructor in Christian missions. Several years ago Mr. Marsh obtained a two-years' leave of absence which he spent in the Orient. Since that time he has had frequent calls to return and take up his work there again. He will not give up his pastorate until arrangements are made for a successor.

Another Living Link at Anderson, Ind., Central.

Many of the churches which have long supported their own missionary on the foreign field are coming to see that they cannot be content with just one missionary, but as they grow their missionary spirit should likewise grow. The church at Anderson, Ind., is one of these congregations. A few years ago this church started out with one living link missionary and the people felt this was a great advance step. Now they have three. J. W. Underwood, the minister, and others, are confident that the church will soon have another.

Deland, Ill., Church Gives \$3,500 to Missions.

The annual meeting of the Deland, Ill., church was held this year as an interesting feature of the twentieth anniversary of the dedication of the church building. L. O. Lehman, of Eureka, gave a splendid address on education. The Deland church gave to missions the past year, through offerings and individual gifts a total of over \$3,500. L. O. Crown is the successful pastor at Deland.

Dr. Craig to Live in San Bernardino, Cal.

William Bayard Craig, formerly pastor at Redlands, has moved to San Bernardino. He was to undergo a somewhat serious operation this month.

BRIEF NEWS NOTES.

—Forty members of the Bible-school at Butler, Mo., R. M. Talbert, pastor, had perfect record in attendance during 1915.

—F. F. Sutton has completed five years of his ministry with the church at Utica, O. During this time the membership increased from about eighty to 266. During his ministry \$4,000 has been raised on the debt, and the church commences a new year without any indebtedness in any department except the debt on the building. The past year is reported to have been the best in the church's history since its organization in 1905. The Senior Endeavor Society is giving about \$2 a week to missions. During Mr. Sutton's service there all departments have about doubled in attendance and offerings, the Bible-school having increased from an average of about sixty to 150.

—Clariss Yeuell recently lectured on "Jamaica" at Arnold's Creek, Ashley and Mt. Pleasant, in West Virginia and took up offerings for missions.

—L. N. D. Wells, of High St. church, Akron, O., spoke at Franklin Circle church, Cleveland, on Jan. 21, at a Father and Son Banquet held by 46 churches of the city.

—J. G. Slater, pastor at East Dallas, Tex., gave an address before the Columbian Club, at Denison, Tex., on Jan. 25.

—Women of the churches of Christ in Greater Kansas City, are sewing the linen and necessary garments for use in the new hospital. They have established headquarters, and the churches have been assigned special days for their women to labor there.

—Ernest Reed, who has preached for the past year at Humboldt and Mason will continue during this coming year at Mason and has entered upon a new work at Kimmund.

—In order to wipe out a floating indebtedness, Belmar Church, Pittsburgh, to which Charles Darsie ministers, raised in gilt-edge pledges the sum of \$600.

—A campaign for a new building was commenced January 9, by the church at Cuyahoga Falls, O., with which A. J. Sever ministers.

—East Side Church, Wellington, Kan., is adding a wing to its present house of worship to accommodate increased audiences and Bible-school.

—First Church, Leavenworth, Kan., has purchased property adjoining its present building with a view to erecting a larger house of worship in the near future.

—Harley Jackson, pastor at Pullman, Washington, Washington State College town, has been re-elected mayor of that city.

—Hugh Wayt has commenced the eighth year of his ministry with the church at Zanesville, O. During his service there 688 have united with the church, a \$30,000 building has been erected and the Bible-school has grown from the smallest to the second largest in the city.

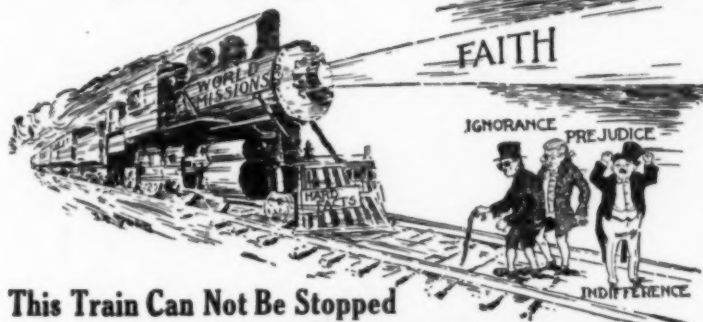
—B. S. Ferrall, of Buffalo, N. Y., received the gift of an automobile from his friends at Jefferson Street Church to enable him to meet the demands of that growing work.

—The Garrett, Ind., church plans to spend \$15,000 on a new church building which will probably be erected next year.

—The Havensville, Kan., church, J. J. Rupert pastor, is planning an addition to the building for more efficient Bible-school work. The "Home-coming" held at Havensville on January 9, was reported the greatest meeting the church has ever had.

—A feature of the revival now being held at Hyde Park, Kansas City, is moving pictures of historical and educational import. These are presented every night during the services. Sam I. Smith is preaching at these special services.

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THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

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- IF your budget is imperfectly worked out, you will need the help of the March Offering.**
- IF your budget is well-established, you will need the March Offering to keep it in force.**
- IF you need a larger missionary education, you must make the most of the March Offering.**
- IF you want to enlist those not reached in the Every-Member Canvass, you will emphasize the March Offering.**

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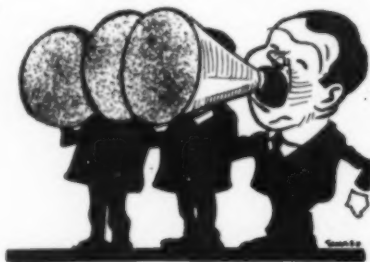
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